

UNITY

Freedom, Fellowship and Character in Religion

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Editorial

Men say you should not think of the week on Sunday, nor of your business in your devotion, nor bring your world into your church. But this is just what I would do—remember the week in my Sabbath, my business in my prayer, the world in my church. I would do this that all these things might be sanctified. In your highest state it is always well to remember your lowest and so get lifted up.

—Theodore Parker.

THE Columbian Exposition received a fitting benediction Sunday when Dr. Thomas preached a powerful sermon to a congregation of two thousand assembled in Festival Hall.

WE are glad to see that the United States Consul General, Col. Felix

Matthews, is actively exerting himself in behalf of the Jews in Morocco, who are now suffering a race persecution.

MR. WM. T. LOVE and his associates are taking the right way to test the "Bellamy," or nationalization, theories, by putting them in practice on a limited scale. They have procured a charter from the New York Legislature for the "Model Town Co.," of which the stock is fixed at \$10,000,000, and have begun to build their town near Lewiston.

MRS. EDNA D. CHENEY, in her response to the circular concerning hymns for the Parliament of Religions, says: "I think it a strong proof of the vitality of the new religious movement that it has begun to sing itself. The hymns one loved early hold by the memory better than equally fine ones learned later. Whittier, Hosmer, Gannett, Chadwick, etc., are preparing such crystals of faith, hope and love for the coming generation."

WE note with pleasure the organization of the "American Invalid Aid Society," described by Dr. W. P. Roberts in *Lend a Hand* for June. Its purpose is to assist by loans those consumptives who are too poor to leave home and work for needed change of climate and of life, and also to assist them to light, suitable employment at the place to which they must resort, by means of which they may be enabled to repay the loan. The locus of the new society is not stated, but we suppose that further information may be had by applying to the editor of *Lend a Hand*, at Boston.

WE are sorry to notice in the report of the paper entitled "Lawyer or Minister, Which?" read before the Young Men's Convention of the Universalist Church, a slightly veiled hint that young men who may not have the ability to succeed at the

bar may go into the ministry. Although the minister is but the servant of religion, that which dishonors him is in a measure an injury to the cause in which he is enrolled. The ministry has too long been a resort for men of something less than mediocrity. No profession has need of greater ability. The world can much better afford to have narrow-minded and uncultivated lawyers than narrow-minded and uncultivated ministers. There is, it is true, great need of good ministers, but religion will fare better with too few ministers than with an abundance of clergymen of meager qualifications.

IN view of what Canon Taylor says about the breadth of the Established Church in England, and of the presence in it of himself and such men as Canons Farrar and Driver, Professor Moberie, and others, the attempt to induce the London School Board to make it obligatory upon all instructors therein to teach the doctrine of the trinity and the deity of Christ, may be somewhat startling; yet it is well that the fact be brought home to us that religious liberty of thought is not yet the unquestioned possession either of Englishmen or Americans. The recent persecution of Prof. Alexander, of the University of South Carolina, and the countless difficulties of liberal-minded teachers North and South, make a record of the condition of public opinion in our own time on this subject that is far from reassuring to those who would believe that religious bigotry is a thing of the past.

THE *Labour Gazette*, the monthly publication of the Labor Department of the English Board of Trade, is one of the most praiseworthy achievements of Mr. Gladstone's administration. Under the Conservative administration which established it, the Labor Department had to struggle along on from £300 to £400 a year. Now that an adequate appro-

priation is made, much may be hoped from the department. Expert correspondents in all the labor centers are to furnish reports on every phase of the labor question. The upward or downward movements of pauperism, as shown by the statistics of the Local Government Board, are to be published; as also the prosecutions instituted under the Factory and Workshops acts and all other litigation affecting labor. The conditions of trade abroad and in the colonies are also to be published, and tables of immigration and emigration. It is intended that the *Gazette* shall be a means of helping laborers to find work, and it is to be distributed, free, to all public libraries, mechanics' institutes, young men's associations, trade unions, co-operative societies, workmen's clubs, etc.

* *

In response to frequent inquiries, we will state again that the World's Parliament of Religions, in which all the faiths of humanity, Christian and non-Christian, are to participate, which is to convene in the city of Chicago, under the auspices of the Columbian Exposition Auxiliary, will open on Monday, September the 11th, 1893, and continue for seventeen days; holding three sessions daily in the two great halls of Columbus and Washington, with other side conferences in the Art Palace on the Lake Front. During these seventeen days all the denominations of Christendom will be allowed one presentation day in the Parliament, after which they will retire to some available hall or church, furnished by the Parliament, to hold a denominational congress, under the direction of a local committee of that denomination. Under this arrangement the Unitarian "Presentation Day" will be Saturday, September the 16th. On that day forenoon and afternoon, it will hold sessions in one of the large halls. Dr. Hale, chairman of the Council of the National Conference, presiding. On the Sunday following there will be preaching by the visiting clergy in as many of the churches as the city can arrange for. On Tuesday, Wednesday, Thursday and Friday the International Unitarian Congress will hold morning and evening sessions in the Synagogue over which Dr. Hirsch presides, corner of Indiana avenue and Twenty-first street. On Monday evening, September 18th, there will be an opening reception in Unity Church,

and on Saturday evening, September 23d, there will be a closing reception in the Church of the Messiah. The details for this International program are all arranged. Representatives from France, Holland, Hungary and Scandinavia are already assured. The program has been delayed, hoping to hear the final word from our English brethren, but it will be published in full, so far as arranged, in next week's issue of *The Christian Register* and *UNITY*.

* *

In the discussion of Sunday closing in connection with the Columbian Exposition, it is to be noted that the best religious papers deplore the violence and vindictiveness of the extreme Sabbatarians. Not only such liberal organs as the *Jewish Reform Advocate* denounce the boycotting proposed by some of the "orthodox" ministers, but such journals as the *Northwestern Christian Advocate* rebuke this spirit in strong terms. Such papers as this and the *Christian Union*, while deploring what they regard as a breach of faith on the part of the directors in accepting the gift of Congress and then refusing to close the gates, insist that that affords no sufficient reason why those who agree with them should "cut off the nose to spite the face," by depriving themselves of the educational advantages to be derived from attendance at the Exposition on week days. And further than this, they point out that the directors are not the nation, and that the latter is interested in the success of the Fair, as are thousands of innocent exhibitors. This is the general position of the majority of the religious press, as it is of individuals,—that, whatever one's personal convictions may be as to the conduct of the directors, for the national honor, in courtesy to the foreign nations that at great expense have accepted our invitation to be represented at the Exposition, in fairness to the individual exhibitors, and, lastly, for our own sakes, we ought to do what we can to make the Columbian Exposition a success at least six days in the week.

* *

THE following circular, signed by the editor of this paper, and countersigned by Dr. John H. Barrows, Chairman of the General Committee on Parliament of Religions, is being sent out to such poets and lovers of good hymns as are within reach of the

committee. We print it here, soliciting such suggestions from any of our readers as they may be moved to make. Original hymns, or a vote on the five most acceptable, for the purposes indicated, of hymns already published, will be of interest and of help. Lend us a hand. Send all communications to Jenkin Lloyd Jones, 3939 Langley avenue.

A part of the plan of the great Parliament of Religions, to be held under the auspices of the above organization, in the Art Palace in the city of Chicago, Sept. 11-28, 1893, was to compile a small collection, original and selected, of hymns of the Universal Faith such as could be sung by the devout of all climes, set to familiar tunes, and to be sung at these meetings. To this end the following committee was appointed: Dr. William Hayes Ward, of the *Independent*; Prof. Henry Coppee, of Lehigh University; Rev. Wm. C. Gannett, of Rochester; Mr. Richard Watson Gilder, of the *Century*; Mrs. Elizabeth Stuart Phelps Ward, Prof. Wm. C. Wilkinson, of the University of Chicago; and Bishop John H. Vincent.

The scattered and preoccupied condition of the committee has made a general meeting of the same impossible, and the duties of Dr. Ward render it impossible for him to act as Chairman. The name of Rev. F. L. Hosmer, of Chicago, has been substituted for that of Mr. Gannett. Dr. John H. Barrows, Chairman of the general committee, has asked the undersigned to undertake the executive work necessary to realize such a collection. And at this late date he sends this request to such poets and lovers of religious poetry as, through the help of the other members of the committee, he may reach. It is thought that a hundred hymns,—fifty of them new, written for the inspiring occasion; fifty old hymns that have already proven their power in voicing the universal trust, hope and aspirations of the soul,—printed in connection with the tunes, and the program of the Parliament, and sold for enough to cover printing expenses, would serve a fitting souvenir of the unique occasion, as well as a great aid in fostering the spirit of fraternity and devotion at these meetings, which promise to be of great moment in the history of the religious development of the world.

May we count on your co-operation? Send us, if possible, an original hymn with the tune indicated. Also suggest five or more hymns already published which, in your judgment, would serve the purpose indicated above. If the non-resident friends appealed to will render such help, we at the Chicago end of the line will undertake to put such a collection in shape in time for the meeting.

You will understand that whatever is done needs to be done promptly. Any help in this or any other directions you can render will be gratefully appreciated.

* *

THE policy of the authorities of the World's Fair at present seems to be to hold one high religious service each Sunday afternoon in one of their choral halls. This is well, but we fear that the overwhelming throng

will mar the peace and poise such services ought to attain. Not one, but many services in the numerous available halls seems to us to be the ideal, and it deserves a trial. Let the States arrange in the capacious parlors in their buildings at different hours of the day for such service of song and of speech as their own sons and daughters may deem wise. Let the beautiful hall in the Woman's Building be utilized. Similar privileges could be offered, if thought best, under the beautiful dome of the Administration Building, in Agricultural Hall, and elsewhere. Let all faiths be voiced freely on their own responsibility. Let any denomination or church be allowed to make such arrangements as it may be able to, providing always that the expenses are met by those interested, and that the freedom of the grounds and the exhibits are not interfered with. Looking in this direction the following letter addressed to the Chairman of the Directory was sent last week. The plan suggested by Doctor Hale may not be feasible, but it is one more suggestion which may help those who are carrying this high trust to act wisely.

H. N. Higginbotham, President of the Directory of the Columbian Exposition:

DEAR SIR—I am in receipt of a communication from the Rev. Edward Everett Hale, D. D., of Boston, Chairman of the Council of the National Unitarian Conference. He desires me to communicate to you the following offer: If place is provided, the National Conference will undertake to hold religious services inside the gates for thirteen or more Sundays, providing the ablest preachers at its command. In addition to such ministers as are on the ground in the West, we would hope to have such men as Robert Collyer of New York, M. J. Savage, Dr. Hale, Mr. Chadwick, and others, from the East. We desire to co-operate with you in this direction because from the start the Unitarians of America have been in full sympathy with the Sunday opening movement. And you will allow me on my own behalf as well as for those it may be given me to represent, to express our gratitude to you personally as well as to your Board for the manly and heroic stand you have taken.

If such arrangement as is above indicated does not seem to be feasible with you, you will still understand that we personally will be glad to co-operate with you in every way possible in the furthering of the success of the Sunday Fair and the demonstrating to the world the morality and the piety involved in your action. Surely it is time that the world understood that the ministrations of the arts, the sciences, and the philanthropies there exhibited are direct contributions to the spiritual life of the world.

Again thanking you for your part in the work, I am, very respectfully yours,
JENKIN LLOYD JONES.

THE SUMMER INSTITUTE.

It will be hard for many to remember, this season, that there will be a "day after the Fair." There is danger that the school and church work for the next season will suffer for want of that girding, conscious and unconscious, secured by the summer vacations. The long days of quiet meditation and preparation which the conscientious teacher and preacher has been wont to give to the tasks of January in the months of July and August are this year in danger of being interfered with by the pressing opportunities of the World's Fair. Happy, then, is that worker who can make these interests travel the same road and combine sight-seeing with plan-making; draft the World's Fair into the service of the next year's work. Looking toward this end, the officers of the Western Unitarian Sunday School Society are planning to hold so much of the Summer Sunday School Institute as is indispensable to the success of the six-years' work for next year, in Chicago, at the Unity Building, near the World's Fair grounds. The committee of the Tower Hill Company having this building in charge have kindly tendered the use of their parlors, which will accommodate about a hundred people, for this purpose. The work this next year, covering as it does the New Testament period, is a most important one in the six years' course of study. And the Sunday schools are to be congratulated on the fact that so competent a mind as Mr. Fenn's is to lead them in their studies. The institute will be held this year Aug. 7-18. At its minimum it will consist of ten Normal sessions lasting from 10 to 12 in the morning, under the guidance of Mr. Fenn. Not to anticipate the authoritative statement of the plan, which Mr. Fenn will soon give through our columns, we are glad to be able to say this much: His plan will be unique, and to our mind a most attractive one. It will treat New Testament biography, John the Baptist, Jesus, Paul and others by the aid of the great masterpieces of art; stringing the story of their lives, as it were, on a thread of art—calling the great master-painters to the work of teaching through the eye, while, in connection therewith, there will be given through the ear what of relation, information and criticism is available for such uses. This

will be re-enforcing religious instruction with beauty rather than with dogma; approaching it from the side of art rather than theology; and it will give as accessories to the work the photograph, the stereopticon and similar helps.

Around this fortnight's work of study in the morning and sight-seeing in the afternoon there may grow such other co-operative helps as the attendants may elect; possibly an occasional lecture in the evening upon some of the master artists whose works are to be used; perchance some planning for Unity Club work for the next year. If a course could be devised that would enable our Unity Club classes to digest their Fair gatherings, to study its contributions to their intellectual life, it would be very desirable.

At its minimum, this Institute work cannot fail to give coherency and effectiveness to the whole plan, enabling officers of the Sunday-school Society and their immediate helpers to get their plans well in hand for the year. At its maximum it may enable a number of Sunday-school workers, pastors, superintendents and teachers to combine their visit to the Fair with this preparation without seriously interfering with the advantages of either. The expenses at the Unity Building, or at suitable quarters in the immediate vicinity, have already been made familiar to our readers. The only additional expense will be the institute fee of \$2, which will admit anyone to all the privileges of the Institute. As accommodations are liable to be in demand at that time, it behooves the friends who desire to avail themselves of these privileges to make early application. Are you coming? Write at once to the Institute Secretary, Mrs. E. T. Leonard, 6600 Ellis avenue, and secure your accommodations. Look out for further announcements.

"THE PHILOSOPHER."

In Mr. Crothers' thoughtful and noble sermon published recently in *UNITY* he shows with dialectic skill the mission of the priest, prophet, and philosopher. If any criticism may be made upon the sermon it is upon the function ascribed to the philosopher. "We need you," says Mr. Crothers; "we need your clear thought, but we need it for a purpose;

we need it to illuminate our conduct, to help us in the struggle of life."

But do we not need the philosopher, the thinker, to do a greater work for us than this? We need the thinker to save religion, which is threatened with complete overthrow.

We are confronted with grave facts. The skepticism of the philosophers of the eighteenth century has become the skepticism of the masses of the nineteenth.

Why are so many outside of the churches? Because religion to them has not an intellectual basis. How do we know that God is? Is there any Power that can help us? Is there a real answer to our prayer? Are we free or victims of unrelenting fate? Is there any evidence of a personal continuance beyond the grave? are questions we hear constantly asked. These cries show the despair of the intellect in the presence of the awful facts of life. Surely the orthodox have not, but have the liberal thinkers any sure answer to these pathetic questions? On the side of sentiment Channing and Parker gave us much, but on the side of constructive thought they gave us very little. Mr. Emerson, with a larger prophetic insight than any one before him, widened the horizon of spirituality. He was the Columbus of religion of our modern age. But, while Emerson and his pupils feed thousands of poetic and spiritual natures, there are multitudes to whom truth must come, if it come at all, through the intellect; there must be intellectual verification. It must be shown that there is not only a religion of sentiment, but a religion of scientific authority,—that religion stands upon indubitable foundations. Here is a work that must be done if we are to hold the people with us. It is often said that Unitarians are too intellectual; but it is not the richness, it is the poverty of our thought that hinders us. While many are doing brave and constructive work in our liberal ranks, few are doing what we especially need now, constructive thinking. The priests are many, too many; there is a noble company of the prophets; but the men who are giving us an intellectual basis of religion can be counted upon the fingers of one hand.

The *Nation*, in a review of Mr. Salter's book, "Ethical Religion," says: "After all, the unsatisfactory thing about these excellent lectures is the vagueness of the author's moral

theory. To be all things to all men is indeed the privilege of an apostle; but to appeal to anything and everything plausible, except theology, as a support to morality,—is this enough? If one leaves behind what one takes to be superstitions in tradition, may not one end in making one's morality itself a superstition?" May not the charge be made against us of the vagueness of our religious theory? Do not thousands believe not only in the superstitions of dogmatic theology, but also believe that religion itself is a superstition? To disabuse minds of this skepticism is the work of the philosopher, the thinker.

J. G. T.

EDUCATION IN THE SOUTH.

The closing of the Clara Conway Institute at Memphis, and possibly of the Normal School at Chattanooga, draw attention to the educational needs of the South. Started with a few hundred dollars of borrowed capital, the Conway Institute has grown for sixteen years, till it seems to have become one of the best fitting schools for girls in the United States—the only one in Tennessee which really prepared girls for college. In some respects it has been compared with Wellesley and Vassar. The intelligent Legislature of Tennessee has now taxed all private schools, and Miss Conway having, after sixteen years' hard work, brought the school up to a high standard of efficiency at considerable expense, feels utterly unable to pay the tax levied upon an assessment of \$34,000. During its existence the school has expended about \$300,000, and Miss Conway had hoped that the State would come to her assistance and help the cause of female education, now that the school had become an acknowledged educational success, although barely paying expenses. Instead it is heavily taxed.

This brings us to speak of the crying need of education in such parts of the South as Tennessee. The Legislature of this State is dominated by ignorant, narrow-minded farmers. The country districts are largely represented by these farmers in person, and when they do not go themselves they generally send some half-educated country lawyer to wield the legislative franchise, who, though perhaps a little better educated and broader-minded than the farmer, is

likely to be less honest and less independent. Thus the farmers make the laws. They mean well, perhaps; but certainly they mean well *primarily* to the agricultural interest, and, too ignorant to see that justice is the highest expediency, they go on year after year passing laws which are ruinous to the business interests of the towns and to the importation of outside capital. Their idea as to taxation is to get it off land and stock as completely as possible, and so almost every other kind of business is taxed most exorbitantly, and even education comes in for its share of the burden.

They really think, I believe, that by thus serving themselves they are doing their best for the State; and until they can be educated there seems little chance for improvement; and how to educate a people who thus thrust training from them is a hard problem. It is not that Tennessee has not enough so-called colleges. I doubt that any State in the Union has a larger number *per capita*. Almost every county has one or more "colleges." But this, by deluding them into the belief that they have education, only makes matters worse. What is needed is plenty of good primary and grammar schools, and a few academies. These wretched institutions called "colleges," which grant degrees, etc., do little more than perpetuate ignorance and self-sufficiency. For the most part originally founded by some retired minister, reasonably well grounded in a reading knowledge of Latin and Greek and in mathematics, with a text-book smattering of the rudiments of science,—a graduate, in all probability, of one of the old-fashioned colleges of Virginia or New England,—they were assisted by the local assembly of the denomination to which he belonged, and under the flattering favor of the State (anxious in those days to promote what it conceived to be education) the college started on its career with a faculty of one, two or three, and a roll of students numbering, perhaps, twice as many. Not a very thorough education was the first fruits of one of these institutions; but what is more to be regretted is that in each generation matters grow worse in the vast majority of cases. The colleges go to seed in this wise: The most promising graduate, perhaps, becomes a professor in the college which has just graduated

him. As years go by, another teacher is wanted, and he is taken from the school; and so it continues till the professors—masters of arts or doctors of divinity or laws, as the case may be—may be able to give many rules of Latin grammar, but do not speak English with any approach to correctness. The early graduates were drilled quite thoroughly in a pretty narrow curriculum, it is true, but by a man who himself had had the educational advantages of his day in a more thickly populated and highly civilized part of the land. The next band of youth had the teaching of these early graduates,—men who knew little of life outside their narrow circle, but who had been trained by a man of larger advantages. One can easily imagine the result of a few generations of this "in-breeding,"—country clowns taught by other country clowns whose teachers' education had been similar to their own! The nominal curriculum, that of fifty or a hundred years ago, and that taught by rote! No new life-blood; no real science; nothing that rightly deserves the name of the humanities! The better high schools of the Union would disdain the services of these graduates for the teaching of their youngest pupils. Many of the country schools denominated "colleges" cannot begin to claim such advantages as those we have set forth. They are mere grammar schools of a low grade. Of course, on the other hand, there are a few fair colleges; but to the ignorant man one "college" is as good as another; and if the well-meaning but very narrow farmer has a child educated at Laurel Creek College,—some back-woods school—he thinks that his attainments represent education as truly as though he were a graduate of Harvard, Johns Hopkins or Ann Arbor; and when he discovers—what will be the fact—that his son is little better fitted to grapple with life, with the questions of the day, than himself, he comes to the natural conclusion that education does not amount to much.

What is to be done? All that we can suggest is that some object-lessons in *real* education, such as our best schools give, be displayed in these communities, that the inhabitants may come to realize what education means, and thus value it justly. It must necessarily be a slow and an expensive process.

F. W. S.

Contributed and Selected

HYMN.

The following beautiful hymn was written for the Reception in honor of the Twenty-fifth Anniversary of the Reorganization of the Boston Young Men's Christian Union (the forty-second since its organization in 1851), Wednesday evening, May 31, 1893. Additional interest was given by the presence of Dr. Holmes, who read the hymn.

Our Father, while our hearts unlearn
The creeds that wrong thy name,
Still let our hallowed altars burn
With Faith's undying flame!

Not by the lightning-gleams of wrath
Our souls thy face shall see,
The star of Love must light the path
That leads to heaven and thee.

Help us to read our Master's will
Through every darkening stain
That clouds his sacred image still,
And see him once again,—

The brother man, the pitying friend,
Who weeps for human woes,
Whose pleading words of pardon blend
With cries of raging foes.

If 'mid the gathering storms of doubt
Our hearts grow faint and cold,
The strength we cannot live without
Thy love will not withhold.

Our prayers accept; our sins forgive;
Our youthful zeal renew;
Shape for us holier lives to live,
And nobler work to do!

—Oliver Wendell Holmes.

POETRY AND THEOLOGY.

The following is a summary of the first Essex Hall Lecture, on "The Development of Theology as Illustrated in English Poetry from 1780 to 1830," by Rev. Stopford A. Brooke, as reported by the *Inquirer*:

The lecturer said the Unitarians proclaimed the universal power of the fatherhood of God to secure everlasting life to every soul, independent of all creeds, all churches, all castes, all classes, and all colors. With that conception of God, liberal theology reached its highest peak. They had passed beyond the pillars laid down by earlier theologians, beyond the whole range of sacerdotalism, with all its sacrificial theory of infallibility of Church or Bible. This liberal theology was leading men to recognize that because all were children all were brothers and sisters one of another, and when this was fully felt the whole face of the world would be changed. As time went on all the social barriers which had limited the universal love of man to man would disappear as completely as in their minds had disappeared all the limits which set bounds to the love of God for man. That was the outlook of liberal theology, and his purpose that night was to point out how much the poets of the past one hundred years had done to sweep away the old theological errors, and to make such a religion possible. There had been

theologians for a thousand years who thought it would do honor to God to represent Him as forbidding the advance among men from lower to higher levels. In the old days men had transferred to God the powers of a feudal lord or emperor, and God was supposed to treat his subjects as earthly powers had done. Unspeakable misery had resulted from this imperial view of God. The Church had always followed society. It claimed to direct society, but was in fact directed by it. The Church, indeed, never rose above the human thought around it in its government and theology. There was no chance, then, of theology changing until the existing views of human society changed. If theology was to be enlarged, they must be enlarged. Such a change was slowly generated. A vast alteration of thought on the subject of Man went on gradually under the surface of society for centuries. It took a literary and philosophical form in the eighteenth-century writers in France, and the lecturer declared that it struck the imperialistic and feudal view of God with a mortal but lingering disease. The churches were the last to take up the new ideas, but the poets were the first. Whenever they touched theology in their poetry they differed from the views they held as religious men, and he contended that the poets had played a large part in liberalizing theology. Beginning with Blake, Mr. Brooke asserted he anticipated many of the conclusions of modern criticism. The priests who had invented an unforgiving God were his abomination. He was at daggers drawn with the old theology. In his view, Jesus alone with his infinite love had said the true thing, that God was a Father, with a Father's heart. Both Burns and Cowper had also contributed, if indirectly. They made men feel that God cared for men as men, and not as members of a Church, and that the service of men was the service of God. The contribution of Cowper was limited by his personal theology, but in his poetry he rose above it. Burns hated and pilloried the Calvinistic doctrine, and his poems—such as "Holy Willie's Prayer"—had shaken it more than a thousand liberalizing sermons. Then, too, the agonies of Cowper as a result of the old doctrines had played their part. Cowper was but one among millions whom the old doctrine concerning God had ruined, but the result in Cowper's case was observed by a vast number who did not see the other cases. Passing on to Coleridge and Wordsworth, Mr. Brooke said that as a philosophical prose writer Coleridge's influence was immense, but his poetic contribution to the advance of theology was chiefly contained in the closing lines of "The Ancient Mariner"—"He prayeth best who loveth best," etc. Wordsworth had no great systematic theology as a poet, but he widened the view, and de-

stroyed the mechanical idea of God. Referring to his Pantheism, Mr. Brooke expressed the thought that they would come to regard God as becoming personal in mankind, and impersonal in nature. Byron played an explosive and destructive part, and also gave religion a drastic purge. He struck at the old ideas, and struck savagely, and attacked the hypocrisies of society. Shelley—with which poet Mr. Brooke closed—also engaged in the work of destruction, but in a different way from Byron. He began as an atheist, and ended as an agnostic.

In conclusion, Mr. Brooke said: "With Shelley my subject closes. All these tendencies toward a more liberal theology, all these assistances toward it in poetry which I have laid before you, were before their time. They were voices crying in the wilderness to a few scattered folk; but in the scattered folk the voice lives, and in ten years after Shelley's death they were as the sound of many waters, until now their sound has gone forth into all lands, and their words to the end of the world. But there silence fell among the poets on all these subjects. No social interests, no modern theory of man, no theological question engaged for a moment the mind of Keats. Though he lived at the same time as Shelley and Byron he really represents the time beyond them. Then England, wearied with theories concerning God and man, wearied of social, political, and theological battles, and subsiding into a materialistic life, gave up the strife and went to sleep. Keats represents that exhaustion, and he turned to beauty alone and found it not in the present but in the past. Ten years went by, then came the great awakening. All the social questions on the state and destiny of man, all the theological questions concerning the nature of God and man, arose from the dead with a new light in their eyes. How the poets from 1832 took up these questions, how far they assisted to broaden our theology, how not by destruction but construction, how not in opposition to religion but in harmony with it they built up new doctrines of God and man, is a subject full of charm and full of interest. But we are so closely mingled up with its existing energies that I do not think it will be fit for treatment until another twenty or thirty years shall have passed by. Meanwhile, out of all this teaching which poetry has given to England for the last 100 years, from Blake to the present day, out of all that it has attacked in theology, and out of all that it has supported, one thing emerges clear—that the love God has planted in the human breast is, in all its righteous developments, the test of theological doctrine, the foundation of a theology which we may justly call liberal. Let us live to support and establish that noble necessity for mankind. Day after day, year after year, let us

say to theology what Jesus said to each of us: 'Be perfect in love even as the Father is perfect in love.'"

A PRACTICAL WORD ON SOCIAL PURITY.

Kidnapping under varied forms and pretenses is taking place throughout the country, to its eternal disgrace.

Preventive measures, in the shape of aid and encouragement to poor and unprotected girls, demand the most serious attention from the philanthropist and the Christian. The great majority of unfortunate women in the country have come to ruin through the untoward circumstances into which they have been thrown. Poverty is the great temptation. Bright, honorable girls are compelled to work for wages insufficient to feed and clothe them; their life, amid toil and struggling, is cheerless and disheartening; the sole occasion for recreation of any kind offers amid perils which the stoutest hearts are weak to resist. I know of no greater social charity than that which busies itself in the care and protection and aiding of defenseless young women.

Next to aiding the innocent comes in importance the aiding of the unfortunate one who is willing to tread again the pathways of virtue. The world, the good and religious world, is cruel to her. We pass her by disdainfully and pitilessly, oblivious of what we might have done had we lived under the pressure of lesser temptations than those which have fallen upon her. There is no cheering word of hope, no welcome back to righteousness, no means of honorable livelihood. What can she often do but fall back into a life of misery and despair? Homes there are for repentant Magdalens in our cities, but they are few, out of proportion to the need, and ill supported.

—From Archbishop Ireland's Address at the World's Fair Social Purity Congress.

An Orthodox (?) Layman's View.

The trial of the Rev. Dr. Briggs, of the Presbyterian Church, for heresy is attracting widespread attention. The matter seems simple enough to most Christians. If Dr. Briggs does not believe the Bible in its entirety what is he better or worse than thousands of other people who think themselves pretty good sort of folks? They don't expect the Presbyterians, or any other orthodox Christians, to keep them in the church and allow them under the shelter of its protection to teach that the Bible needs to be read with allowances. Out in the world are lots of people who believe as Dr. Briggs. Let him go to them and found a church, if he can make a Bible by his revision that will be better than the one we have. The world is before him. But the Christian church should purge itself of such members, and the sooner the better. —The (Pueblo, Col.) Ranch.

On easy terms with law and fate,
For what must be I calmly wait,
And trust the path I cannot see—
That God is good sufficeth me.
And when at last on life's strange play
The curtain falls, I only pray
That hope may lose itself in truth,
And age in heaven's immortal youth,
And all our loves and longing prove
The foretaste of diviner love!

—Whittier.

WORK OF THE FREE CHURCH.

Organization underlies all extensive co-operation; the beating of drums, the crash of martial music, the loud huzzahs of grouped thousands, bright in gaudy uniforms, epauletted, beweaponed, patriotic, all these do not constitute an effective army; there must be discipline, system, concentration.

There must be plan and purpose. In war and in peace there should be a noble purpose braced by an adequate plan. The ideal church is such an army organized for the defense of all that is noblest in character and for assault upon all that impedes the progressive government of the moral powers. The true Church is the organized appeal of humanity from the tyranny of the baser elements in our nature to the rightful government of the God above and within us. * * * The Apostolic conception of the Church naturally represented the limited possibilities of that age, its operations were restricted to a few simple ministrations upon which the suspicious eye of the Roman would rest with the least disfavor. We are sometimes referred to that embryonic stage of church life as the ideal representation of Christian organization, and as contrasted with later exhibitions of glitter and godlessness, it merits preference, but I question the validity of the claim that the Apostolic church was in any broad sense the model church of the ages. Persistence, poetic sentiment, moral heroism are all great aids to christianization, but these must have proper direction, must inflame right motives, must blend with other means proper to divine ends. It was the misfortune of the early church that its inspirations were often associated with demoralizing drifts of sentiment and superstition. * * * The result is written on many a dark page of intervening history, fully warranting the words of Cowper—

"As creeping ivy clings to wood or stone,
And hides the ruin that it feeds upon;
So sophistry cleaves close to and protects
Sin's rotten trunk, concealing its defects."

We are exposed to the moral malaria induced by the long continued overflow and stagnation of ancient superstitions. The poison seems to have become a part of the blood and bone of the religious organizations about us. Its unhealthiness is visi-

ible in the unsightly eruptions that form and fester all over the body of the church in irrational dogmas and sectional prejudices. The work of the Free Church begins *right there*, in cleansing the *fountains* of truth that the *streams* may be pure. The correctness of this proposition is evidenced in the theological drift of our time. * * * We are interested comparatively little in the *name* given to the gospel fountains if they only gush from the living stream whose waters yield moral health and vigor to the nations.

—F. C. Davis, in the *Liberal Co-Worker*.

THE UNIVERSITY SETTLEMENT MOVEMENT.

Students of practical sociology have learned that the best way to influence and help the backward classes is by coming in touch with them, and educating them to help themselves. Emerson truly remarks that if "we let our affection flow out to our fellows, it would operate in a day the greatest of all revolutions." The demand for public clubs and schools for mental, moral and physical training of the people in all cities is certainly most pressing. This is Dr. Stanton Coit's opinion. Speaking of the necessity of action, he says: "The organization of the intellectual and moral life of the people is the crying need of our day. Because of the lack of it, our ideals and schemes are cold, abstract and bloodless things, or, at best, are impotent." With this grand object in view, Dr. Coit has started the Neighborhood Guild at 26 Delancey street—the center of the great East Side tenement district of New York City. He will be assisted by the members of the University Settlement Society, of which he is the director.

At Lafayette Hall, as the house 26 Delancey street is called, grand work is going on daily for the benefit of humanity. Numerous educational facilities are at the disposal of men, women, boys, and girls; also a lending library, a free reading-room for adults, gymnasiums, club-rooms, a dancing-school, etc. Dr. Coit hopes that the dancing-school, which is carefully conducted, will keep young men and women from the questionable dancing-halls of the district. The recreative facilities are greatly appreciated. Free concerts are given every Sunday afternoon; smoking and billiard-rooms are provided for young men, a kindergarten for the little tots of the neighborhood, a free reading-room for adults, gymnasiums for young men and women, boys and girls. Instruction is given girls in dressmaking, cooking, etc., and a mothers' meeting takes place twice a month. A dramatic society and societies for the improvement of working girls are also in active operation; but the grand feature of Dr. Coit's work is the Tenth Ward Social Reform Club. The club is divided into ten sections for reform work, which

includes the establishment of a large public laundry; a Tenth Ward public bath-house, having private bath-rooms and swimming-baths; public lavatories, having separate wash-rooms for the two sexes, in the several streets of the ward; a park for the people and a children's play-ground; a sick-benefit society; co-operative stores, where the poor can buy the necessities of life at cost price; public kitchens, where families can have their food cooked and meals delivered regularly at their homes; and a people's palace, having club and concert rooms, a large library, a dancing-hall, a cafe, a theater, reading, smoking, billiard and pool rooms, etc., etc. Societies are also being organized to look into the condition of labor, the sanitary arrangements of the Tenth Ward, and to educate the people in domestic and personal cleanliness. The Social Reform Club is not a religious or political organization, but one for the social improvement of the masses. "Let every one interested come personally to our meetings, and if he finds us in earnest and worthy of our programme let him join us," is the invitation of Dr. Coit to all anxious for social reform. Surely this is a work in which Christians should especially be interested, for their Master, Christ, was the greatest of all social reformers.

—Wilton Tournier, in the *Christian Union*.

THE SCHOOL OF APPLIED ETHICS.

The Executive Committee, after due deliberation, have decided that there shall be no session of this school at Plymouth during the present summer (1893).

The reasons for this decision are: First, that the World's Fair now being held in Chicago, and its Philosophical, Economical, Ethical and Religious Congresses, are likely to attract the attention of students throughout the country, and to serve much the same purpose that the school is designed to promote in ordinary years when no such unusual opportunities for thought and discussion are offered.

Secondly. It is hoped during the present intermission to prepare for a considerable expansion and enlargement of the work of the school in the future. Among the plans which are being considered, with this end in view, is a series of winter sessions in connection with some of the leading universities of the country. The first winter session will probably take place in the winter of 1893-'94, the place selected and program of lectures to be announced hereafter.

It is hoped also to arrange in connection with the summer session at Plymouth a series of meetings of Ministers' Institutes, Teachers' Associations and the like, with a view to reaching a class of students to whom the school is specially fitted to be of use.

It is intended to mark the inter-

national feature of the enterprise by inviting one or more distinguished scholars from abroad to take part in the lectures of the coming season. In this connection it may also be added that a beautiful plot of ground at Plymouth, covering twenty-one acres, has been donated by a friend of the school, and that it is hoped to erect on this land suitable lecture halls, dormitories, etc., for the better accommodation of students. Detailed programs of our future work will be issued in the autumn.

The many friends who have signified their interest in the objects and methods of the school are earnestly requested to continue their favorable disposition toward it, and to regard the present suspension of our work, not as a sign of diminishing interest on the part of its projectors, but simply as a breathing-spell of which we shall take advantage to prepare for the more active and energetic resumption of our labors in the near future.

Persons desiring to receive the announcements and programs of either the winter or summer session are requested to send their names and addresses to the Secretary, S. Burns Weston, 118 S. Twelfth street, Philadelphia, Pa.

The Executive Committee consists of Felix Adler (Dean, 1893-'94), New York; H. C. Adams, University of Michigan; C. H. Toy, Harvard University.

"I report, as a man may of God's work,—
all's love, yet all's law.
"Now I lay down the judgeship he lent
me. Each faculty tasked
"To perceive him, has gained an abyss,
where a dew-drop was asked.
"Have I knowledge? confounded it
shrivels at Wisdom laid bare.
"Have I forethought? how purblind,
how blank, to the Infinite care!
"Do I task my faculty highest, to image
success?
"I but open my eyes,—and perfection, no
more and no less,
"In the kind I imagined, full-fronts me,
and God is seen God
"In the star, in the stone, in the flesh,
in the soul and the clod.
"And thus looking within and around
me, I ever renew
"(With that stoop of the soul which in
bending upraises it, too)
"The submission of man's nothing-per-
fect to God's all-complete,
"As by each new obeisance in spirit, I
climb to his feet."

—Browning.

DR. BRIGGS says: "A fundamental principle is at stake." It was well for the Doctor, remarks the *Inter-Ocean*, that he did not live a couple or three centuries ago, or there would have been even more "at stake" than principle.

THE World's Fair is truly an educational institution. A Chicago furniture house sent to Mrs. Palmer offering a handsome cradle for the Infanta of Spain, whom they heard was coming among us. Now they know more than they did.

—Advance.

RELATION OF THE CHURCH TO CHARITIES AND REFORMS.

The value of the charities organization movement is that it lifts all the little charity organizations of the churches into an atmosphere of scientific investigation and of universal brotherhood. It has been borne in on my mind more and more; as I have watched the exposition of material achievements at Jackson Park, that the church is meant to be a moral exposition. It is not to show the drudgery and detail of the special worker, but should exhibit, one after another, the great works of ethical progress and social reform. The minister is the only professional person who is bound to be general rather than special in his work.

But the pulpit needs strengthening in this work. It must call lay experts to its assistance and get inspiration and instruction from them. One thing remains to be done, and that is the removal from the minister's office of the ecclesiastical function. When the minister comes to be what I think he is, a teacher, then he will admit to his minister's desk men who can teach something better than he can teach it, and then we will see in the church a moral exposition. The church and charities and reforms are, in their labors for a practical realization of the brotherhood of humanity, one organization. This oneness will be made manifest.

I see the church of the future as in a vision. It will be a place of peace and love. In it men and women will not quarrel over texts or sex. It will have its altars reared to the one God of all human souls, and will have a ritual made splendid with the prayers of all the saints of all the ages and all the times. It will have a glory which is the shining of the sun of righteousness. Into it men shall go, not for rest alone, but for an aspiring service, for an uplifting of spirit which shall shame all lowness of aim and all selfishness of purpose.

When the church thus verifies its credentials and magnifies its office there shall be no complaint that men and women do not come to hear. We hear it said that we have lost somewhat of the old faith and that there is a falling away in goodness. That is not true. There never was a time when men so hungered to do something for the welfare of the unfortunate. The only trouble is that the church has entangled itself in small ideas and cheap business when it might be running its errands for God with willing feet along the world's great highway.

—From *Rev. Mrs. Anna Garlin Spencer's address at the Columbian Auxiliary Congress of Social and Moral Reform.*

CHARLES LAMB, when asked how he could say that he hated a certain man whom he did not even know, replied: "How could I hate him if I did know him?"

AFTER STORM.

"And there came a great calm."
Now the morning breaks in beauty,
with the sunshine on the hills;
While the sky is blue above thee, and
with peace they bosom fills.
Now the raging storm is silent, as if
worried with its wrong;
While the snow is lying quiet in the
massive drifts along,
And the sound of human footsteps is
beginning to be heard;
Human life is making music, sweeter
then the songs of bird.
So the storms of life are lesser than
the calms that soon ensue;
And the peace that follows after shall
be greater bliss to you.

PERRY MARSHALL.
New Salem, Mass.

A THANKLESS SINNER.

It was in an English hospital. The chaplain was making his morning rounds when he met a porter.

"How's Robinson this morning?" he asked.

"'Ee's dead, sor," answered the porter.

"Dead!"

"Yes, sor."

"But why didn't you call me? I might have been able to comfort the poor fellow a little in his last moments."

"Hi comforted 'im myself, sor."

"You? Indeed! And what did you say to comfort him?"

"Hi said to 'im, 'Robinson, Hi suppose you know you're werry sick?'"

"'Yes,' says 'ee."

"'Robinson, Hi suppose you know you can't last long.'"

"'Yes,' says 'ee."

"'Robinson, Hi suppose you know you've been werry wicked.'"

"'Yes,' says 'ee."

"'Robinson, Hi suppose you know you can't go to heaven.'"

"'Yes,' says 'ee."

"'Well, Robinson,' says Hi, 'you ought to be werry thankful that there's a place provided for you fellows to go to.'"

"'Yes,' says 'ee."

"And then 'ee turned 'is face to the wall an' died without even thanking me for comforting 'im."

—*Boston Journal.*

The Study Table

THE MAGAZINES.

SUCH articles as that by Mrs. Clara Sidney Davidge, in the June *Cosmopolitan*, on "What Society Offers Mary Grew," are sad reading, it is true, but still one is glad to see them, for they show that society has begun to realize the seriousness of the problems which beset our present stage of civilization; and when society has fully realized the existence of these problems, their solution will be half accomplished.

Lend a Hand for June has a number of helpful articles for those who are interested in practical philanthropy, among which we notice particularly the account of the Elmira Reformatory and of the Girls' Industrial School.

ART, MUSIC AND NATURE. By David Swing. Chicago: Searle & Gorton. Cloth, 12mo., pp. 67.—"Art, Music and Nature," selections from the writings of David Swing, is a compilation of thoughts upon these subjects in their ethical relation. Could the ideals set forth in these pages be impressed upon our modern school of art, the result would be fewer sensational canvases in our exhibitions and more worthy subjects worthily painted. This, for example, is a suggestion to so-called "Realists": "The true realism must be that which, from an infinite collection of actualities, selects those which become an inspiration to the mind and a pure pleasure to the soul." Also: "Our galleries are not to be full of the African bushmen and of cannibals slaying and eating a captive, but art stands amid realities as an eclectic, and selects those facts which awaken emotions the noblest." The book is printed and bound in a most attractive style. L. F. P.

PROGRESSIVE LESSONS IN NEEDLEWORK. By Catherine F. Johnson. Boston: D. C. Heath & Co. Cloth, 12mo., pp. 117; 95 cents.—Those who are sufficiently progressive in educational matters to understand the value of manual training in the development of children's minds will be glad to see a recent contribution to the literature of the subject by Catherine F. Johnson, who has prepared a book of instruction in sewing, under the title, "Progressive Lessons in Needlework." The book has an introduction by the chairman of the school board of Brookline, Mass., where the system has been tried, and comes from the press of D. C. Heath & Co. L. F. P.

THE NEWEST BOOKS.

THE EMPIRE OF THE TSARS AND THE RUSSIANS. By Anatole Leroy-Beaulieu. New York: G. P. Putnam's Sons. Chicago: A. C. McClurg & Co. Cloth, large 8vo., pp. 588. \$3.00.

LORENZO DE' MEDICI. By Edith Carpenter. New York: G. P. Putnam's Sons. Chicago: A. C. McClurg & Co. Cloth, 16mo., pp. 216. \$1.00.

PRINCETON SKETCHES. By George R. Wallace. New York: G. P. Putnam's Sons. Chicago: A. C. McClurg & Co. Cloth, large 8vo., pp. 200. \$2.00.

TASKS BY TWILIGHT. By Abbot Kinney. New York: G. P. Putnam's Sons. Chicago: A. C. McClurg & Co. Cloth, 12mo., pp. 211. \$1.00.

A CONFLICT OF EVIDENCE. By Rodrigues Ottolengui. New York: G. P. Putnam's Sons. Chicago: A. C. McClurg & Co. Cloth, 16mo., pp. 347. \$1.00.

MY WICKEDNESS. A Psychological Study. New York: Cleveland Pub. Co. Paper, 16mo., pp. 88. 35c.

Church-Door Pulpit

THE REJECTED STONE.*

BY JENKIN LLOYD JONES.

"The stone which the builders rejected hath become the chief corner-stone." — PSALM CXVII. 22.

Architecture is full of spiritual symbolism. Its lines and words lend themselves readily to the interpreter of souls. The poet and the moralist are continually borrowing terms from the builder. So close is the analogy between the house without and the house within that one set of names serves both. The methods pursued in the building of the one suggest the true method of procedure in the erection of the other.

This figure of the "Rejected Stone," which I have taken for my text, is a favorite one in the Bible, occurring no less than eight different times, always with the same suggestion, but with differing applications. In Psalm cxvii. the "Rejected Stone" seems to be some unappreciated king or leader, whom it is impossible to identify on account of the unknown date of the composition. Matthew, Mark and Luke put the figure into the mouth of Jesus. His application of the quotation does not seem to be very clear. It seems like a threatening prophecy that the Gentile world, the despised outside people, may yet become the foundation of the true religious temple. In the Book of Acts, in Ephesians, and the first Book of Peter, the quotation is directly and forcibly applied to Jesus himself. And this application is so apt that the centuries have become familiar with it in this connection alone. History proves how true it is that the peasant prophet, the gentle reformer, despised and rejected, has become the corner-stone of the greatest and best religious fabric the world has known. The despised skeptic, the executed heretic, has become both foundation and spire,—the origin and the ideal of the vast and beautiful temple we call Christianity. The figure which lent itself to the thought of the Psalmist and the apostles is as suggestive now as then. It has been verified since Bible times as during and before Bible times. The stone rejected by one generation has been carefully placed at the "head of the corner" by the succeeding generations. I know not just what was in the mind of Jesus when he borrowed the Psalmist's figure, but it is true that they whom the Jews rejected as unholy and unclean have become the head of the corner in a nobler temple than they ever could realize, nobler, perhaps, than their most prophetic souls could dream of. Thus it was that Rome and not Jerusalem came to be the sacred city to that prolongation of Judaism called Christianity. The mys-

tical philosophy of Greece, more than the wisdom of Israel's sages, became the corner-stone of Christian theology. The so-called "Christian Fathers" were more Greek than Hebrew. Jesus himself was largely robbed of his nationality, and elevated with polytheistic intensity to the Olympus of the Triune God, ere he came to his triumph. He came to his apotheosis through Pagan more than through native influences.

Let us look at some of the stones the builders have rejected since the day of Jesus, but which have ultimately found their way to the "head of the corner."

The early church distrusted beauty and fled from it. It put the safety of the soul over against the fascinations of art. It fled from the graceful pillar and the sculptured capital. To the early-Christians a statue was an idol; a picture was a temptation; an attractive costume was a sin. In order to save the soul its members hid themselves to the caves. They made their homes in desert places. But on the walls of the catacombs themselves we already see the rising arch and the dawning face of the Madonna,—the queen of art as well as the queen of heaven. The rude masonry of the desert prophesied the solemn aisles of the Gothic cathedral, which, when filled with stately possessions and harmonious ritual, formed, for centuries, the very substance of Christian power. The dissonant cry of the anchorite breaking the midnight stillness with pious howlings, ended in the mighty oratorios of Mendelssohn and the soul-winning symphonies of Beethoven.

The church began by despising the wisdom of men. The learning of the schools was folly. The lore of the sages was to be despised. But in a few hundred years the church became the depository of classic scrolls, the guardian of letters, the asylum of classic learning.

Again, religion,—the Christian religion, if you choose,—historically interpreted, would fain discard human nature entirely. The body was the soul's snare. The intellect was the executioner of faith; human knowledge was the foe of heavenly peace; and an interest in this world and its goods, a care for the future, was considered an insult to heaven. Those things brought a death to faith. They were a tribute to Satan. The most gruesome picture in all the magnificent collection of over eight thousand works of art now on exhibition at the Columbian Exposition in Chicago, is the picture by Carl Marr, in the United States collection, called the "Flagellants." It carries us back to the time when this picture was alive. What is now art was once history. In the early part of the fourteenth century that mad army of *devoti* marched ten thousand strong through the streets of Strasbourg, carrying their banners and crosses, whipping, tearing themselves, making the roads red with blood drawn from the lac-

erated muscles scarified by their own hands. All this was in the interest of religion. They cried, "Out with the flesh, that the spirit may shine. Torture the body, that the soul may grow."

Note the still sadder mutilation of mind, the brutal suppression of intellect, the condemnation of thought, the abandonment of investigation, the distrust of mind, which, unfortunately, is not peculiar to the fourteenth century; it lasts to this very day. In times past it gagged Galileo, intimidated Copernicus, and burned Giordano Bruno and Servetus. In these days it binds in fetters of custom and creed tens of thousands of people, so that they dare not trust their intellect. It makes hundreds of thousands afraid to feed their minds with facts, to sharpen their judgments with curiosity, to quicken the imagination by investigation, lest they may lose the way to heaven, or at least incur the displeasures of the church, and, like Doctor Briggs, be turned out from the safe inclosures of the faithful to wander in lonely solitude the cold and dangerous ways of this world.

I have said *this world*. We must not forget that this world, entire, has been a stone which the builders have long rejected. God and the angels live elsewhere. Earth is the dominion of Satan. It is a "vale of tears",—a temptation-land to be avoided. To escape from it with the least possible contact becomes a pious duty. This abandonment of earth in the interest of heaven comes down to the present day. Witness the holy dread of Sunday contact with the highest achievements of human hand and brain—incomparably the sublimest output of the human soul ever projected in external form at any one time or place—now collected in Jackson Park on the shore of Lake Michigan.

But there is surely rising a temple in which this discarded human nature, the distrusted world that now is, is to be the corner-stone. The body is being recognized as the servant of the soul. For the marvelous construction of this temple the unmeasured cycles of evolution have been sifted and gleaned to find worthy matter and fitting form. The house wherein is to dwell the intellect that can prolong the vision down through cosmic eras, trace the unfolding of world from formless fire-mists into the cycling order of solar and stellar systems, deserves reverent handling. It is worthy of consecrated study. The mind that can trace its genealogy back through the rising spirals from mollusk to man, discovers in that genealogy how selective was the process that gave to it its tenement, wired with electric connections, piped with arterial systems, trussed with bony arches and cartilaginous braces, to know which is to recognize a divine artificer; to explore which is to discover evidence of the sacred Immanence, and to feel that, verily, "we are temples of the

*A sermon preached before the Graduating Class of Meadville Theological School, Wednesday evening, June 14, 1893, and published at the request of the students.

living God." So I hail the indication of the religious estimate which this thinking generation is putting upon this body of ours. Its appetites are revelations to be devoutly studied. Its passions are inspirations when guided. Its impulses are the wings of progress when directed. It becomes a religious duty, a part of the sacred ritual of life, to keep this "harp of a thousand strings" in tune: this temporal habitation of the eternal spirit clean; these avenues of the mind pure.

So, also, there are indications that the sanctity of intellect is being more and more recognized by religion. The sacred stone of reason is becoming the head of the corner. The coming infidelity will be disrespect to thought. He is heretic, in the coming church, who dares muffle his judgment. The saddest of all superstitions is deference to stupidity. The ultimate scripture of every soul must always be the writings within his own nature upon the texts of which his life is commentary. The meaning of these texts is slowly expounded by his own experience and in his own thought. Out of this sacred reason rises science, white-winged, clear-eyed, soaring. Science, so long discarded as the foe of spirit, so long the announced enemy of faith, the dread of ecclesiastics, is now becoming the very high priest at the altar. It reads for us the ritual of the ages. And we catch in this chant of the generations the assuring accents that sing:

"For step by step, since time began,
We see the steady gain of man."

Science has no need of a revelation thrust upon us through the rents in the order of the universe, a revelation vouchsafed by a broken law, interrupted sequence; because it finds an ampler God in the coherency of things; in the absolute unity of being that binds the Trilobite of the early geological ages with Shakespeare, making them children of the one mother, offspring of the same father, members of the same family. Science, tracing in the history of each individual the history of all organic life, seeing that every individual on its way from the embryonic cell to maturity travels through the long road from amœba, fish, mammal, up to man, suggests a destiny most sublime. It says to the human being: "The end is not yet." It reassures the soul so that it ceases troubling about the hereafter in its appreciation of the great privilege of the here. Science makes of this world a temple, vast, sacred, profound. It shifts the anxieties from dogma to deed, changes the emphasis from creed to life, and the theology of the schools and the sects is laid aside to make room for the anthropology and sociology that is put at the head of the corner of the coming temple.

God is. We take Him for granted. Let us lift our lives to communion

levels with him. That is our task. After having reduced the bombast into a penitent, the dogmatist into a devotee, science takes man by the hand, lifts him up to his erect position, and places upon his brow the crown of creation—so far as we are able to make observation on this earth. It bids him wear the crown with regal dignity. It calls upon all men and women to demean themselves as becomes sons and daughters of a king; literally, scientifically, the fairest among more than 10,000. And science places this crown upon the brow of man for a reason that ought to gladden the heart of religion. He wears it for his mental pre-eminence. Man's advance has been won by his mind. The fetters of the body have been defied. Man dares look out upon the universe and ask questions, and under these questionings matter itself disappears in a bundle of potencies. The scientific spirit, as Professor Chamberlain, of the University of Chicago, said the other day, "dematerializes matter." It shows that even the old boundary line between organic and inorganic is, to us Professor Shaler's words, "most unsubstantial." The crystal has already begun the business of creating, and it bequeaths to the cell at the outset the habits which culminate in Shakespeare's Hamlet, Paul's speech on Mars Hill, Plato's Republic, and the Sermon on the Mount. Science shows to man, through his intellect, that life throbs everywhere, throbs always, and that he is germane to all forms of it. At last man finds himself at home in this universe. And science joins hands with religion in bidding man go forward. Science encourages him to hope that the long vistas of the past are but uncompleted avenues which are being projected into the future. This battle within, the fin of the fish shaping itself into the hand of the artist, the claw of the tiger being successfully sheathed behind the finger-nails on the nurse's hand, gives us inspiration to cope with folly, crime, disease and death.

This lands me at the last and most important of the "rejected stones," to place which at the head of the corner is the greatest privilege and highest duty of the friends of religion in these days. Ethics is the discarded stone of the theologians, the "filthy rags" of theology. But it is the white stone upon which the ultimate temple of religion is to rest. Morality at best, in historic Christianity, was but a decorative buttress, an external prop, an incidental grace, an effect and not a cause. In the new temple of universal religion it is a stone that must be placed right where the center of gravity falls. Upon the simple but sublime "I ought" of the human soul rises the altar of the abiding, the advancing, the beseeching God. Out of the hunger of the human heart for perfection comes the vision and the inspiration which George Eliot puts into the heart of poor old Agatha,

the Catholic peasant and pilgrim, when she says:

"I try
All ways I know of to be cleansed and
pure:
I would not sink where evil spirits are.
There's perfect goodness somewhere:
so I strive."

The faith in the "perfect goodness somewhere" ever follows the effort to be clean. DUTY is the last word in the book of God's revelation, because it is the latest factor in evolution. There was plenty of theology in the world before morality was discoverable. The earlier gods were themselves highly immoral. The God of Christendom himself is scarcely admirable. The dread of the gods antedated the service to men. He whom men once domesticated in far-off worlds is slowly coming down to earth. He peopled sacred places and sacred books long before he found conscious lodgment in the human heart.

The student of evolution speaks of "critical periods" in the development of life. He comes upon difficult chasms in the order of unfoldment. He looks for the "missing link" that connects the crystal and the cell; the bridge over which inorganic matter passes into the organic kingdom; he looks for the "missing link" between man and the next lower order; but none of these are so interesting as is the passage out of selfishness into sympathy. The most thrilling moment in the history of creation, so far as we can study it, if we may for present uses think of that as a moment that took centuries to accomplish, was when the individual passed out of egoism into altruism; when man's eye was first moistened with pity; when his hand was first reached out to help a comrade; when he first began to feel the painful fire within that burns selfishness and leaves the heart aglow with disinterestedness. The "critical period" in the history of religion, not yet passed, is its passage out of a selfish concern for the safety of one's own soul into a generous anxiety for the well-being of another's soul. It is the transforming of religion as a quest for happiness in another world, into a religion that seeks to perfect this world. The golden text of the Old Testament is the Ten Commandments. The heart of the New Testament is the Golden Rule. Out of this thirst for excellence grew the beautiful lives of the sainted and the saintly; out of this holy passion to serve will rise the saintliness of the future. Obeying this impulse to help brings the "peace that passeth understanding," now as it ever has.

Every advance of the church, every forward step in religion, is toward this goal of character-making. Every great teacher of religion was first and foremost a reformer. His panoply of war was an ethical enthusiasm. His inspiration was always a moral one. His word has ever been DUTY. The key of Zoroaster's power is found in

his call to industry, his protest against idling. He poured out the vials of an indignant righteousness against vagrancy. He glorified the vocation of the husbandman as against the less noble vocation of the herdsman. That ground he made most holy whereon the faithful erected a house. And the next most holy place was where corn and fruit were cultivated; where the faithful watered the ground that was too dry and drained the ground that was too wet. Zoroaster led the nomad into settled habitations. He was the prophet of the farmer. He ordained the tiller of the soil.

Confucius led the charlatan, the conqueror and the tyrant up to the heights of the citizen. He glorified the state and made taxpaying a virtue. He was a great religious teacher because he was a stalwart political reformer. His work is yet incomplete in this boasted republic of ours.

Buddha, whose name is perhaps the most beloved on the globe,—when measured by the number of hearts who speak it to the beautifying of their lives, who think of him and are thereby made gentle,—was primarily a democrat. He rose in his majesty against the cruel assumptions of aristocracy. He left his throne that he might take the hand of the outcast. He triumphed by the power of ethics. He stands secure among the saviors of the world because he taught the people to be good.

Socrates, the divine Athenian, pierced with the spear of ridicule the shams of his time. He was the saint of sincerity.

Mohammed, the grim prophet of the desert, was a belated Moses speaking the Ten Commandments in the vernacular of the Bedouin. He triumphed by virtue of his integrity.

Jesus of Nazareth, spite of the mystifications of the centuries, the perplexities of the theologians, and the mock reverences of the creeds, finds his sure enthronement in the heart of humanity on account of his simple integrity. The Golden Rule was his watchword. The beatitudes were the constitution of his kingdom. Jesus, the official mediator between God and man; Jesus, the vicarious atonement placating an enraged Deity; Jesus—a metaphysical abstraction in a divine triumvirate,—is passing away. In all these capacities he is allied to the bigotry of the sects and the superstitions of the past. The blind and the theologically biased constituency of Jesus is growing less every day; but Jesus who talked with the Samaritan woman to the surprise of his companion; Jesus who commended the philanthropic Samaritan to the horror of the pious; Jesus whose love for man was so great that he dared believe God's love was akin to his, and so enunciated the parable of the prodigal son,—this Jesus, that was indignant in the presence of hypocrisy, who scourged cupidity, and stood up in his majesty to befriend the friend-

less, the outcast woman against whom there was no "sinless one" to "cast the first stone," is becoming more and more powerful every day. His career is but just begun. The twentieth century will begin the building of the true Christian temple, because it will put as the "head of the corner" the "rejected stone;" the lily-white stone of a spotless life, the imperishable marble of pure living. That church, when it comes, will endure.

What is true of these great saviors of men is equally true of the lesser confessors of souls. Luther's theology was, to say the least, as confusing and untenable as that of the Catholic Church which he discarded. But he triumphed magnificently because of his moral grandeur. Giant in intellect as he was, he made a bad theological mess of it; but giant in conscience as he was, he became a torch-bearer to Europe, a path-maker for the thousands through the wilderness of selfishness to the citadel of love. The same is true of Wesley, Fox, Channing and Emerson. Their higher gospel notes were their calls to duty. Their noblest appeal was to conscience. Their most permanent work was their contribution to character. Their lives outshine their words. Their love is that which makes their sentences luminous.

As it was in the past so it is now. Character tells most on the balance sheets of God. Integrity of intellect overrides human folly and makes for divine wisdom. The most senseless creed loyally held by a sensitive soul blooms into fragrant lilies in the garden of God; while the most rational and profound truth taught by one steeped in selfishness withers the tender growths in the gardens of the spirit as the hoar frost in September blights the flowers on the lawn.

Too long have people feared the denuding hand of morals at the altars of religion. They tremble lest the sanctities of the soul might be desecrated and the tendrils of the spiritual life be torn from their fastenings by this overpowering demand of justice. The commanding call of DUTY, mere morality, cold ethics? Fear these? You might as well fear the sunshine and dread April showers, lest they retard the growth of the corn and render the vineyard fruitless. The idealities of fear are gross compared with the lowliest realities of love. The prayer of the self-seeking soul is coarse and vulgar compared with the devotion of the other-seeking soul.

God answers the aspiring soul in many ways. Cloud and flower, mountain and sea, the majesty of man's mind, and the gentleness of love all speak of the ineffable nearness, the infinite tenderness. But most of all does he answer the dutiful. His amen follows prompt upon every "I ought" of the human. The church that seeks to do the work of the world seven days in the week will be sure to have happy Sabbath commun-

ings. The man who gives himself through a pure life to the service of others cannot fail to establish connections more or less consciously with the All Merciful. Only he who is pure can preach purity. Old distinctions are fading. Pure thoughts cannot spring from impure bodies. Disinterestedness will not allow itself to be uttered by indulgent souls. Oh, young men, religion is a subtle commodity! It cannot be handled in packages or taught by rote or routine; it is rather a heavenly contagion that gentle spirits carry about with them. It is a healing and helping shadow that pure souls cast. It is an inference drawn from a kindling eye, a thrill from a cordial hand, a calm that follows a gentle tone. All these things are celestial verities found only, so far as we are concerned, in humble terrestrial settings. He only is a minister in this temple with the restored tone of morality for a cornerstone, whose words are truthful, whose life is clean, whose thoughts are pure. Let us have done with the pompous humility that sits in upholstered pews to chill the world with a piety toward the far-away. Let us give over at once any attempt to preach a gospel we do not live, or to live a gospel we do not believe; for in either case the result will be disappointing, because the world is arranged so that we cannot do it. The block system obtains on the railways of heaven. You cannot run the train when there is obstruction on the track. I know of no sadder sight than to see a man, tobacco-stained and beer-steeped, trying to teach boys to think the thoughts of God and to love the works of the All Pure, unless it be that of a woman bejeweled, bedangled and bedraggled in her elegance and her costliness, pleading with her sister to be pure and chaste and strong—the sister whose feet became entangled in the very temptations which her costly adornments made inflammable and irresistible.

Let the "Rejected Stone" of morality, simple, homely, private morality, the common-place ethics of the Golden Rule, the familiar beauty of sincerity—which, Jesus-like, believes that the ideal is the real, that the present is the time to realize it, and that where we are is the place to apply it—be put at the head of the corner of the temple we work for. Let us make it the chief corner-stone of our religion. Then from these lowly sources will rise surely, though slowly, the beauty domes of the upper air.

That coming church which Emerson predicts is already here, and earnest souls inspired by thought and guided by love know no other.

The new church, founded on moral science, at first cold and naked, a babe in a manger again, the algebra and mathematics of ethical law, the church of men to come, without shawms, or psalter, or sackbut; but it will have

heaven and earth for its beams and rafters, science for symbol and illustration; it will fast enough gather beauty, music, picture, poetry.

Three nights in the week the "great white city" by Lake Michigan, toward which the eyes of the world are now turned, offers to delighted multitudes most bewitching transformation scenes. On illumination-nights the brows of the great buildings are filleted with bands of electric lights. The fairy dome of the Administration Building, so perfect in its symmetry that you cannot realize how ponderous are its supports, how sweeping are the spans that hold it, is ribbed with fire and capped with a corona of flame. The beautiful Palace of Agriculture wears her ribbons made of thousands of incandescent lights. From the high towers of the Manufacturers' Building, that covers thirty-one acres of ground, great search-lights sweep the lines of vision with broad fans of light, raying out like a comet's tail, piercing fountain shafts with brilliants, causing French's golden statue of the Republic, sixty-five feet in height, almost to break the silence and to thrill with speech, while the water in the great basin below is beached with glistening diamonds and beaded with iridescent light as it reflects the bewitching brilliancy above. How entrancing and confusing is the glory! Exceeding the fairest that the imagination ever located in fairy land.

Fronting this bewitching scene, in the vestibule of the Electricity Building, looks out the statue of Benjamin Franklin with his kite and hempen string. With these Franklin once wooed the lightning and brought a spark from the cloud. One might like to imagine that on such nights some one wiser than Franklin, with a bigger kite and a stronger string, had exhausted all the cloud fields that sweep over Lake Michigan, the great inland sea, and led the lightning of a thousand storms into Jackson Park to dance and play over and around these hundred and fifty acres of buildings; but not so has the true magician—plain, painstaking, plodding, earth-walking Science—accomplished this illuminating feat. Underground have the ten thousand wires been laid; around ponderous and cold iron bars have the miles of wire been wound; by massive iron arms are the wheels of the dynamo connected with the steam-charged boilers where the awful potency has been aroused by terrible fires, sustained by the disagreeable petroleum guided through pipes hundreds of miles long from the subterranean caverns of Pennsylvania. All this painstaking, prosaic, hard, sometimes dangerous and frequently very disagreeable work is the necessary condition of that brilliant illumination in the upper air. Millions of dollars, years of labor, countless expenditure of human brain, have been the necessary forerunners of one of these evening's bewitchments, one

hour of delight to the entranced multitude.

Let us take home the lesson. Diligent years of homely devotions to the daily round of earthly cares; masterful suppression of mighty passions; delicate leadings of subtle instincts; watchful guarding of explosive material; the simple, uninteresting keeping of one's word, meeting one's engagement, doing nothing in the closet that would bring the blush on the street; being guided ever by the directing hand of a steadfast purpose; losing one's self in one's toil; daring to be true; seeking service more than safety; a heaven on earth rather than an earthly heaven,—these are the indispensable conditions which some day will wreath with glory the brows of earth's children and rib with light the domes of the coming home-church under which will gather the freed and freeing sons and daughters of God, as they unite in that worship that lightens work, and for that work that ever ripens into worship.

Oh, blessed is this earth home in its religious possibilities! Divine is this body of ours. Inspiring are the ways of wisdom. Celestial are the paths of righteousness. Here, not above the clouds; now, and not beyond the grave; to-day, and not eighteen hundred years ago, is the glory of God revealed to us in the majesty of man. To the duty-seekers to-day the beauty of heaven breaks over all the earth; eternity is revealed in time, and God, bursting through the ignorance and selfishness of the human soul, becomes to him the All-in-All.

The Sunday School

THE SIX-YEARS' COURSE.

BY PROF. J. B. JOHNSON, SUPERINTENDENT OF THE SUNDAY SCHOOL OF UNITY CHURCH, ST. LOUIS, MO.

Those of us who have used the "Six-years' Course" lessons for the first three years will, I think, agree in saying that they are invaluable aids to systematic Sunday-school work in liberal churches. I think they were fully meeting our expectations when the subject was so vigorously discussed at the autumnal meeting of the Sunday School Society in St. Louis five years ago.

The lessons for the three years past have been prepared by competent persons, who have brought to their task great learning and zeal, and they have breathed into them an earnestness and love of truth which has been contagious. Nothing has been said in them which would not bear the most searching criticism, and yet there has been no want of respect for things commonly held sacred by orthodox Christians. The Bible has, however, been taught as literature rather than as dogma, and the minds of the children have been opened to all the teachings of

modern science, irrespective of the ultimate conclusions to which they might lead. The Oriental religions other than Christianity have been gone over in a way that must leave some lingering reminiscences of their significance and scope, and to furnish a ground for a few generalizations as to the essential nature of religion itself. This study was necessary to any adequate understanding of the development of the religion of Israel. We have in three years covered the whole field of the evolution of the earth and of man, of civilization, of literature, and of human history, and of the more familiar early legends and myths concerning the same; including the Genesis stories in the Bible, the early history and the religions of Egypt, Assyria, Babylon, India, China, Persia, and of Greece, and the complete development of the Jewish race and their religion as given in the entire Old Testament. Apparently this is a stupendous undertaking, and of course it has been very meagerly studied and taught; but we must remember that a very little is infinitely more than nothing at all, and if we have succeeded in calling to the minds of our children an occasional landmark in this universal survey of the past, these may serve in the future as so many guides to further research and study. They will at least remain a perpetual ground-work, in harmony with which all future theories of life and duty, religion and morality, must be framed. They will never be able to take that narrow view of God and His providences which Sunday-school children universally obtain from a study of the Bible as the only revelation of His being and of His purposes.

In trying to realize the greatest possible benefit to the children in this all but impossible undertaking, it is an easy but thankless task to criticise. Backsight is always better the foresight, and when a satisfactory accomplishment is quite impossible the means employed are sure to come in for some of the blame. It is so in this case. My teachers, though of more than the average intelligence and very conscientious and devoted to their work, have always found the lesson papers more or less unsatisfactory. Very naturally. It is quite impossible that it should be otherwise. No set of lesson papers could by any human possibility be arranged to cover the ground gone over so as to teach the subjects embraced in this wide field of religious, historic and philosophical research in a satisfactory manner in less than one hundred Sunday exercises of from thirty to forty-five minutes each. While, therefore, I feel that those to whom we are indebted for the preparation of these lessons deserve only our thanks and gracious acknowledgements, I will venture to offer a few suggestions as to possible improvements in the

preparation of the remaining series of lessons in the six years' course.

1. Let the author have in mind an intelligent and conscientious teacher who is so situated as to be unable to attend teachers' meetings, but who will supply herself with one or two inexpensive helps, bought expressly to aid her in her year's work. Reference to these aids should be liberally indulged in.

2. Let the author have in mind also a class of pupils about 12 or 14 years old, who have *no special helps whatever* in preparing their lessons. Of course, a Bible may be assumed, and perhaps some sort of an encyclopedia, but it is not safe to count on any other books being specially provided, unless they are very inexpensive and are supplied through the Sunday school officers in some way.

3. The lesson paper should therefore teach its own lesson or point out exactly what parts of the Bible or other assumed helps are to be read. Why not utilize both sides of the lesson paper and print upon it the lesson which is to be studied by the child? A lesson paper is given to each pupil. This is all the teacher can know of the child's facilities for preparing the lesson. If this contains the lesson to be learned there is something definite, the preparation of which can be insisted upon. The references to outside helps will be useful to the teacher, but the pupils will make no use of them as a rule.

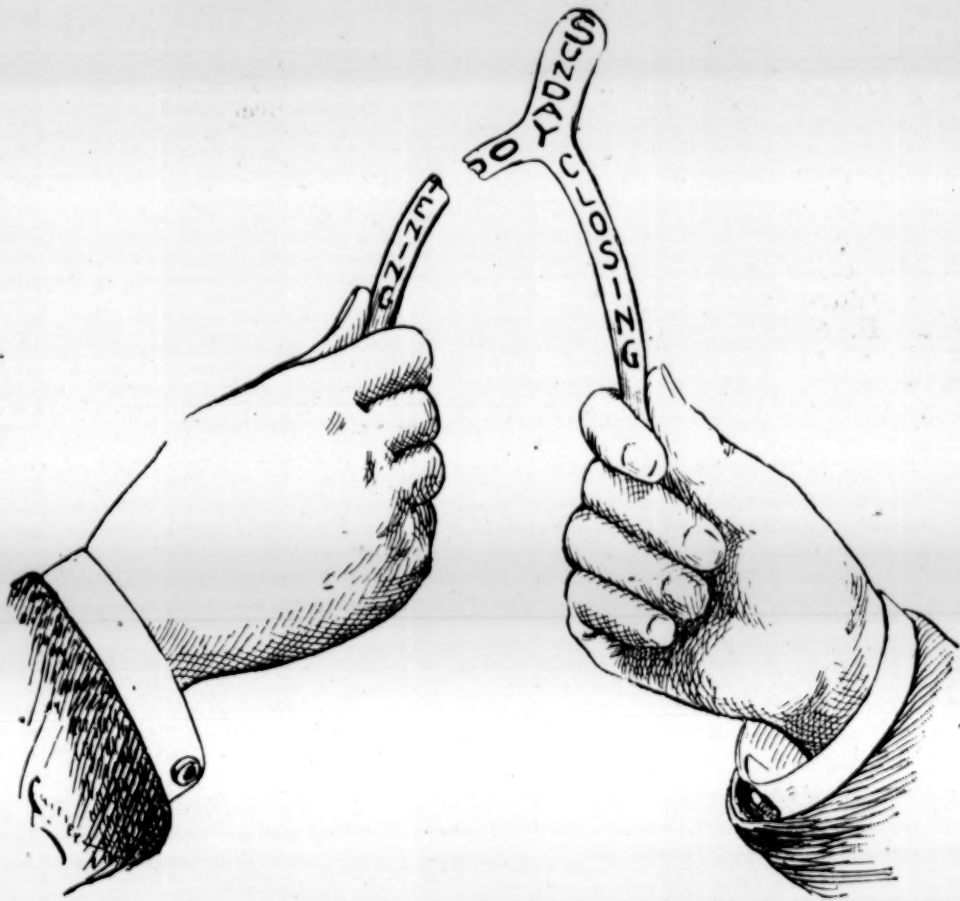
5. If the lesson pertains to the Bible a definite Bible reading should be assigned, usually not more than one chapter, though it might be parts of several chapters.

5. The questions which are asked should relate to what is given on the lesson slip and in the reading assigned. They should be suggestive, but definite and not too abstruse. They should be capable of clear and decided answers, and adapted to children of the ages named.

6. In addition to the above there should be a few suggestions as to how to conduct the work of the younger classes, so as to keep them somewhere in sight of the work of the body of the school, but these might not receive lesson papers, and would do no more than recite the lesson orally taught them the previous Sunday. There might also be some suggestions as to enlarging the scope of the lesson and its preparation by the older classes.

7. As an aid to the understanding of the subject in hand, or by way of emphasizing it, the superintendent should introduce into his general opening or closing exercises Bible readings, lesson reviews, geographical helps, portions of related literature, and the like, interspersing these with songs, so as to form a pleasing service. This demands some time for preparation on his part, and if he cannot give such assistance to the work of the school he should at once find some one who could and would.

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It has been decreed that six days open Fair is enough to give everyone a chance to see its wonders—That depends—Those who use

Kirk's American Family Soap

will be through their work early and can spend half their time there, if they desire. Others who try to save a dime—but lose dollars—in buying inferior, cheap five-cent soaps will not be through their work by Saturday night, and so couldn't visit The Fair Sunday anyway. Use "American Family" and get there—It is Pure—It is Time-Labor-Clothes-saving.

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No soap will cleanse your hands so quickly of grease and grime as KIRK'S DUSKY DIAMOND TAR SOAP.

8. Of course there should be teachers' meetings, but as a rule those teachers who most need the helps which come from a teachers' meeting are the ones who cannot or do not attend, and this must be taken for granted in the preparation of the lessons.

9. Although these lessons constitute a "graded course," it has been assumed that the one-topic system is followed, the entire school devoting itself to the same lesson. A graded Sunday school in the ordinary sense is, I fear, impracticable to any great extent. The infants' class and a young people's class might pursue separate lines, but the body of the school should, I think, have but one lesson.

10. In the Sunday school with which I am connected we find it desirable to continue many of the lessons for two Sundays. This practice, together with several Sundays devoted to festival purposes, usually prevents our finishing the leading series of lessons, to say nothing of the auxiliary courses on ethics. We have, therefore, never been able to give these a fair trial.

11. It is not wise to trust to the assistance of any regular periodical, as *UNITY* for instance, to give to the teachers the assistance intended for them. If this matter be first printed in such a paper it should be struck off also on slips and supplied to the teachers along with the lesson papers at the Sunday school. Even though all the teachers take the paper (which they probably would not do) the publications cannot be so timed as to be current when they are needed, and in the modern home a last week's paper is about as hard to find as a last year's almanac.

While not wishing to insist on any of these suggestions, I trust they are all worthy of some consideration.

INSTRUCTION given by correspondence to students of Plato, Aristotle, and other philosophers. *Circular*. Editor *Bibliotheca Platonica*, Osceola, Mo.

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Notes from the field

UNIVERSALISM IN NORTH DAKOTA.—We learn from the *Christian Leader* that at Grand Forks a conference of Universalists of North Dakota was held in the United States court-room May 7-9, for the purpose of organizing a State conference. Delegates from several towns were in attendance, and an organization was duly effected. Addresses were given by the Rev. Q. H. Shinn and others. By vote of the conference it was decided to raise \$300 for State work. Cash and pledges to the amount of \$200 were received ere the close of the session. This sum is to be donated to the first church established in the State, the pledges to be redeemed before another meeting of the conference. Six ladies were admitted to membership in the church at large—five by baptism and right hand of fellowship and one by letter. Others have announced their intention of becoming members in November. Dr. Harris, of Chicago, was at Grand Forks the latter part of April, delivering a series of excellent sermons, including a beautiful service in memory of a dear son of the writer. Dr. Harris was present at a meeting of our Ladies' Aid, giving us much encouragement and kind suggestions. His visits, also, to our city are most welcome. An entertainment was given by the Ladies' Aid, May 12, which proved very pleasing and profitable, the society netting the handsome sum of nearly \$100.

REV. ALFRED W. MARTIN, pastor of the First Free Church, will preach his last sermon, prior to his vacation, on Sunday next, when his subject will be "Spiritual Conflict." On Monday evening a reception will be tendered Mr. and Mrs. Martin, at the church, by the ladies' society. On Sunday, the 25th instant, Mr. Martin will occupy the pulpit of Rev. Dr. Eliot, of the Unitarian Church, Portland. Mr. and Mrs. Martin will then start east, visiting Chicago, Montreal, which is Mr. Martin's old home, Boston and other cities. While in Chicago he will preach in the Rev. Robert Collyer's old church, the Unity, on the first Sunday in July. Services will be resumed in the First Free Church here on the first Sunday in September.

Meadville, Pa.—Mr. Francis A. Christie has accepted the appointment upon the Faculty of the Meadville Theological School, and will begin his work here at the opening of the September term. The friends of the school who know Mr. Christie, or know of him, will rejoice in this appointment and its acceptance. Though yet a young man his high scholarship has become recognized; and with his own love of the studies that have occupied his attention, he has the teacher's power of communicating that love to those who come under his influence. We congratulate the Meadville School, its faculty, students, and outside friends.

Oklahoma City, Oklahoma.—A Unitarian society was organized at Oklahoma City on Sunday, June 18, to be

known as "All Souls Unitarian Parish of Oklahoma," with Rev. C. H. Rogers as pastor. The officers elected are: Fred S. Goodrich, of Washington, D. C., president; C. A. Calhoun, vice-president; J. W. Evarts, secretary; L. Mendlik, treasurer; and for trustees, John Osmun, W. H. Skeed, and O. A. Mitscher. The society is purchasing property with a view of erecting a church building this summer. Mr. Rogers has severed his connection with the Unitarian Church at Arkansas City, and accepted a call from Oklahoma City at a salary of \$1,200 a year. This society is composed of free thinkers of all kinds, unbiased by any of the old traditions, and fully abreast with the most advanced scientific thought. It enters the field with bright promises of success, and will fellowship with other kindred organizations.

Ye'low Springs, Ohio.—The commencement exercises of Antioch College took place on Wednesday, June 20. There were nine graduates taking part, and their addresses were, as a whole, excellent in thought and in spirit. There is an earnestness in the Antioch atmosphere which seems to show no lessening from year to year,—an impulse communicated by Horace Mann that is felt by the students to-day. The old chapel was filled by the friends from abroad and at home, who always turn out at this local festival of the year. On Tuesday the annual meeting of the trustees was held, including morning, afternoon and evening sessions. A "summer school" will be held, as in the last few years, for the benefit of such as wish to pursue special studies during their vacation from other occupations.

Boston, Mass.—Among other good deeds performed by the Women's Alliance at the last meeting of its executive board, June 2, was the forwarding of \$250, received for that purpose, to the San Diego Unitarian Church to aid in the payment of a note for \$5,000. The board also passed a resolution requesting all the branches to send at once, if they could, some help to the San Diego Church for this purpose. Here is a chance for all to aid the propagation of liberal religion. The business depression following the boom of a few years ago threatens the life of this important outpost in the extreme southwestern corner of the United States. A city of some size, a health resort, and so near the Mexican border, ought not to go without a liberal church when a little help now will enable its hardworking founders to carry their undertaking to success.

Ellsworth, Me.—This was a woman's Memorial celebration. Rev. Mrs. Cora S. Cochrane, the pastor of the Unitarian Church, preached the annual Memorial sermon Sunday evening, and on Monday Miss Margaret C. Hunter, of Cherryfield, delivered the oration of the day. On both occasions the Wm. H. H. Rice Post, G. A. R., was out in force. Mrs. Cochrane preached a strong, practical sermon from the text: "Be strong, and quit yourselves like men." There was nothing of the "spread eagle" in it, but it was of the kind that makes better men and better citizens of us. The *Ellsworth Citizen* reports it and speaks highly of it. Mrs. Cochrane is to preach in Chicago one Sunday in September. F. W. S.

Moline, Ill.—The recent annual meeting of the Unitarian Church is spoken of by the *Republican-Journal* as "the largest and most enthusiastic in the history of the organization." Reports were read by the chairmen of the different committees. The financial standing of the church was shown to be better than at the end of any previous fiscal year. The pastor's report showed a number of outside services and addresses in addition to her local work. It was unanimously voted to instruct the Board of Trustees to invite Miss Hultin to continue her work as minister for the coming year. After the business meeting the congregation adjourned to the supper provided by the ladies, and a pleasant social hour was spent in good-fellowship.

Geneva, Ill.—This church, since Mr. Penny's resignation the first of May, has been fortunate enough to secure the services of quite a number of ministers from Chicago and vicinity,—its new pastor, Mrs. Celia P. Woolley, not being prepared to begin her work until September. It is intended to keep the Sunday school open all summer, but the last church service was held last Sunday, June 25, on which occasion Mr. Sanders, of UNITY's staff, preached a sermon on "Culture."

Grand Rapids, Mich.—Rev. H. D. Johnston, recently of the Episcopalians, has been preaching for several Sundays at the Unitarian Church, to the great acceptance of the congregation. Mr. Johnston has held pastorates in Denver and Oak Park. He has so commended himself by his services here that there is a desire on the part of the congregation to have him take permanent charge of the pulpit.

Pittsfield, Mass.—On Sunday, June 18th, Rev. Mr. Horst preached on "Three Views of Life." Tuesday evening, at 7:30, the Guild of the Good Shepherd met at the church parlors to discuss "The Religion of Rome." Mrs. C. G. Tompkins and Mr. Horst are acting as receivers for the Fresh Air Fund. On Friday afternoon, at 2 p. m., there was an important meeting of the Unity Workers.

Wilmington, Del.—The First Unitarian Society at this place will be closed for the summer vacation after the 25th of June.

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Mr. A. L. Thomas, of the great advertising firm of Lord & Thomas, Chicago, is President of the Indiana Springs Co., who have lately developed the wonderful spring. He has issued a beautiful little pamphlet which tells all about this resort, and gives the experience of many prominent people who have been cured there within the last year. It will be sent by mail free upon request. Address A. L. Thomas, 45 Randolph street, Chicago.—*Chicago Tribune*

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UNITY WILL BE GLAD TO PUBLISH, IN THIS COLUMN, SUNDAY ANNOUNCEMENTS, OR ANY OTHER NOTICE OF ACTIVITIES IN CONNECTION WITH ANY OF THESE SOCIETIES, FREE OF CHARGE. COPY MUST BE SENT TO UNITY OFFICE NO LATER THAN TUESDAY MORNING OF EACH WEEK.

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CENTRAL CHURCH (Independent), Central Music Hall, corner of State and Randolph streets. David Swing, Minister.

CHURCH OF OUR FATHER (Universalist), 80 Hall street. L. J. Dinsmore, Minister.

CHURCH OF THE MESSIAH (Unitarian), corner of Michigan avenue and 23d street. W. W. Fenn, Minister.

CHURCH OF THE REDEEMER (Universalist), corner Warren avenue and Robey street. W. H. Harris, Minister.

ENGLEWOOD UNIVERSALIST CHURCH, Stewart avenue and 65th street. R. A. White, Minister.

ETHICAL CULTURE SOCIETY, Grand Opera House, Clark street, near Randolph. M. M. Mangasarian, Minister.

K. A. M. CONGREGATION (Jewish), Indiana avenue and 33d street. Isaac S. Moses, Minister.

OAK PARK UNITY CHURCH (Universalist). R. F. Johnnot, Minister.

PEOPLE'S CHURCH (Independent), McVicker's Theater, Madison street, near State. H. W. Thomas, Minister.

RYDER CHAPEL (Universalist), Sheridan avenue, Woodlawn. John S. Cantwell, Minister.

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ST. PAUL'S CHURCH (Universalist), Prairie avenue and 28th street. A. J. Canfield, Minister.

THIRD UNITARIAN CHURCH, corner of Monroe and Laflin streets. J. Vila Blake, Minister.

UNITY CHURCH (Unitarian), corner of Dearborn avenue and Walton place. T. G. Milsted, Minister.

ZION CONGREGATION (Jewish), corner Washington boulevard and Union Park. Joseph Stoltz, Minister.

REV. JENKIN LLOYD JONES, the pastor, will preach at All Souls Church next Sunday morning. In the evening Mr. Laurence Gronlund will lecture on "Individualism under Socialism."

The Jenness-Miller Monthly is a magazine devoted to artistic dress, and is a standard in this department. . . The subscription price is \$1.00 a year, but if subscribed for in connection with UNITY we will send this magazine and UNITY for one year (whether the UNITY subscription be a new one or a renewal) for \$1.65. Address the Unity Publishing Company, 175 Dearborn Street, Chicago.

UNITY.

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